TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. 2. No. 7.] NAUVOO, ILLINOIS, MAY, 1840. [Whole No. 7.

A HISTORY, OF THE PERSECUTION, OF THE CHURCH OF JESUS CHRIST, OF LATTER DAY SAINTS IN MISSOURI.

CONTINUED.

The first day the saints left Dewitt, they traveled 12 miles, and encamped in a grove of timber, near the road.—That evening, a woman, who had, some short time before given birth to a child, in consequence of the exposure occasioned by the operations of the mob, and having to move her, before her strength would admit, died, and was buried in the grove, without a coffin. There were a considerable number sick, both grown persons and children, which was principally owing to their exposure, and to their having been obliged to live in their wagons and tents so long; and in being deprived of suitable food. No sooner had they started than Sashel Woods, called the mob together, and made a speech to them, saying, that they must hasten to assist their friends in Daviess county. The land sales (he said) were coming on; and if they could get the Mormons driven out, they could get all the lands entitled to pre-emptions; and that they must hasten to Daviess, in order to accomplish their object—that, if they would join, and drive them out, they could get all the lands back again, as well as all the pay they received for them. He assured the mob, that they had nothing to fear from the authorities in so doing; for they had now, full proof, that the authorities would not assist the Mormons, and that they might as well take their property from them as not. His request was complied with, and accordingly the whole banditti started; taking with them, their cannon, for Daviess county. In the mean time, Cornelius Gilliam, was busily engaged in raising a mob, in Platt, and Clinton counties; to aid Woods in his effort, to drive peaceable citizens from their homes, and take their property. After the mob had left Corrill county, there was ordered out, a part of two brigades of militia, to check their movements. Generals Doniphan and Parks, were in command of them, as it was part of their brigades that were ordered out. The first knowledge that the people of Caldwell or Daviess, had of the mob, coming against them, was the arrival of a body of troops under the command of Col. Dunn, of Clay county, in Far West. As the people of Caldwell, had no knowledge of any troops, designed to come into the place, their appearance caused some excitement. Both the military and civil officers, immediately met them, and enquired into the cause of their sudden appearance in the place without giving previous notice. Their commander gave for answer, that "they had been ordered out, by General Doniphan; to repair to Daviess county, to operate against a mob, which was on its march from Corrill county, to Daviess." This was on the first day of the week. We have not the precise date, but it was in October. The evening following which was Monday, Gen. Doniphan arrived in Far West. In consequence of these hostile movements on the part of the mob, the people of Caldwell had assembled together, to take such measures as the emergency of the case might require.

After the arrival of Doniphan, the authorities made enquiry of him, concerning the matter, and the operations of the mob. He stated that the mob had gone from Corrill county, with their cannon, for the express purpose of driving the saints from Daviess county; and that he was going to operate against them; but he said that his troops were so mutinous, that there was but little reliance to be placed in them. He advised the authorities of Caldwell co. to send out two or three hundred men to Daviess county, to defend the people against the violence intended by the mob; until such time, as effectual measures could be taken by the authorities, to put a stop to their operations: And he also told them, that Gilliam, was collecting a mob, in Platt, and other places, for the purpose of attacking

Far West; and said that it was absolutely necessary, that there should be a strong guard kept at Far West, to defend the place. In accordance with his representation, the authorities of the county, had the militia regularly called out, and a number went to Daviess county as he had reccommended, to await the movements and operations of the mob; and to act accordingly.

The troops that had been ordered out by Doniphan, went only about a mile and a half, from Far West, and there encamped until he should arrive. After his arrival and giving the instructions he did, he went and ordered his troops home, instead of sending them to Daviess county.

Immediately after his departure, Gen. Parks of Ray county, arrived, and reported that he had sent on a number of troops to Daviess, from Ray county, for the express purpose of stopping the operations of the mob; "part of them,, he said "were to be relied on, and part of them were not." All the officers said that Bogard and his company, which in all their expeditions, had formed a part of their army, were not to be depended on, for he was as lawless, if not more so, and as mabocratic, as the worst of the mob.

Parks, on his arrival, expressed some disappointment, at not finding Doniphan there, as he expected, and also at his having ordered his troops home. It commenced snowing and storming, vehemently; after which, Parks also sent his troops home, and they returned; but Parks himself, went on to Daviess county. The mob, by this time, felt themselves sufficiently strong, and declaring themselves four hundred in number, and knowing that the troops had returned; they felt all-sufficient to commence their operations; and accordingly, the very night of Parks arrival in Daviess county, the mob commenced their operations. The first attack, was made on the house of a man by the name of Smith, who had gone on business to Ohio. His wife, was there alone with two little children, neither of them able to walk, and withal, Mrs. Smith, a very delicate woman. They drove her out of her house; there was a heavy snow on the ground—it was about the last of October or the first of November. She took her two children in her arms, and walked three miles through the snow, and waded Grand river, to Diahman. During the night, they burnt out seven families, and took all their goods and carried them off. They swore vengeance against the Mormons, as they called them, that they should leave Daviess county or they would sacrifice them all, and that they would make no terms of peace, but at the cannon's mouth,

The next morning after this driving out and burning, Mr. Lyman Wight, who was an officer in the militia, asked Gen. Parks, what they should do, he now saw the designs and purposes of the mob; and he wanted to know how to proceed.

Here let us just remark, that the saints had borne the abuse of the people of Missouri, without cause or provocation on their part, except their religion, from the summer of 1831, until this time, which was the first of November 1838, during which time, their crops had been destroyed, their goods and chattels plundered, their houses burned, and they, driven off their farms, in the face of the goverment, and appeal after appeal, made to the authorities for redress; but none could be had, and they had never, in one instance retaliated; and now they were not disposed to move, until the authorities of the country, said so: and seeing Gen. Parks was there, they appealed to him.—Parks replied, with an oath, "go and give them a complete dressing, for you will never have any peace with them, until you do it; and I will stand between you and all difficulty."

Having the orders of their General, a man by the name of David W. Patten, took one hundred men, and went to give them battle, though they reported themselves four hundred strong, and had a cannon. As Mr. Patten gave chase, the mob fled before him. The pursuit lasted for two or three days, during which time, a general destruction of property took place, burning houses &c. The saints fled into Diahman with what they could carry with them, and the rest of their property was all destroyed. They drove in, such of their cattle, horses, hogs, and sheep as they could get in. Their houses were soon wrapped in flames,

and what they left behind them, made a prey of.

Mr. Patten, at last got so near the mob, that they left their cannon and fled. He took the cannon, and returned to Diahman, and thus ended the scene of destruction. It is necessary for a proper understanding of this matter, about the destruction of property, for the reader to know that the saints had bought a heavy portion of Daviess county; for which, there are documents now to show, and were to have possession in a short time. Let it be noticed that the mob, in these burnings, had little to lose; they had got pay, for both their houses, and their lands, and their whole object was, to drive the saints from them, and keep both their lands and their pay; which by the assistance of Governor Boggs, they have been enabled to do. The mob declared, while they were selling their lands, that they would do so, and if they could not accomplish their object any other way, they would burn their houses, and report the saints had done it. This can be proven by Mr. Uriah B. Powel.

After the mob was dispersed, and their cannon taken, the people from Caldwell, returned home, in hopes of having peace; but this hope proved to be vain, for C. Gilliam, who had been very active in the mob, and a commander of one of their companies, that was painted, commenced collecting his painted and scattered forces on a stream, that was called the Grindstone. After he had got as he supposed, a sufficient number of them collected and well painted he came into Caldwell County, and took cattle and horses &c.; and the people of Caldwell had to set guards, to protect their property."—*See S. Rigdon's History, entitled "An Appeal to the American People"—Page* 40.

TO BE CONTINUED.

INFORMATION WANTED,

Respecting Francis Gregory who left us at Quincy in April, 1839. Any person who can give information respecting him by communicating the same by letter to the Post Master at Nauvoo, or to his parents will much alleviate their feelings. and confer a favor on

WM. GREGORY,
ELECTA ANN GREGORY.

COPY OF A LETTER, WRITTEN BY J. SMITH JR. AND OTHERS, WHILE IN PRISON.

Liberty Jail, Clay Co. Mo.

To Bishop Partridge, and to the Church of Jesus Christ of Latter Day Saints, in Quincy Illinois, and to those scattered abroad, throughout all the regions round about.

Your humble servant Joseph Smith jr. prisoner for Christs' sake, and the saints, taken and held by the power of mobocracy under the exterminating reign of his excellency Governor Lilburn W. Boggs, in company with his fellow prisoners and beloved brethren, Caleb Baldwin, Lyman Wight, Hyrum Smith, and Alexander McRae, send unto you greeting: May the grace of God the Father, and the Lord and Saviour Jesus Christ, rest upon you all, and abide with you for ever; and may faith, virtue, knowledge, temperance, patience, godliness, brotherly-kindness and charity dwell in you and abound, so that you may not be barren or unfruitful.

We know, that the greater part of you are acquainted with the wrongs, high toned injustice and cruelty which is practised upon us; we have been taken prisoners, charged falsely with all kind of crimes and thrown into a prison enclosed with strong walls, and are surrounded with a strong guard who are as endefatigable in watching us, as their master is in laying snares for the people of God. Therefore under these circumstances, dearly beloved brethren, we are the more ready to claim your fellowship and love. Our situation is calculated to awaken our minds to a sacred remembrance of your affection, and kindness; and we think that your situation will have the same effect; therefore, we believe, that nothing can separate us from the love of God, and our fellowship one with another; and that every species of wickedness and cruelty practised upon us, will only tend to bind our hearts and seal them together in love.

It is probably, as unnessary for us to say, that we are thus treated and held in bonds without cause as it would be for you to say, that you were smitten and driven from your homes without any provocation; we mutually understand and verily know, that if the citizens of the state of Missouri, had not

abused the saints, and had been as desirous of peace as we were, there would have been nothing but peace and quietude to this day and we should not have been in this wretched place and burthened with the society of demons in human form and compeled to hear nothing but oaths and curses, and witness scenes of drunkenness and debaucheries of every description; neither would the cries of orphans and widdows have ascended to God or the blood of the saints have stained the soil, and cried for vengeance against them. But "we dwell with those who hated peace" and who delighted in war and surely their unrelenting hearts,—their inhuman and murderous disposition—and their cruel practices, shock humanity, and defy description! It is truly a tale of *sorrow, lamentation* and *woe*, too much for humanity to contemplate. Such a transaction cannot be found where Kings and Tyrants reign, or among the savages of the wilderness, or even among the ferocious beasts of the forest. To think that man should be mangled for sport, after being cruelly put to death. Women have their last morsel stolen from them, while their helpless children were clinging around them and crying for food—and then, to gratify the hellish desires of their more than inhuman oppressors, be violated, is horrid in the extreme.

They practice these things upon the saints who have done them no wrong, had committed no crime, and who were an innocent and virtuous people; and have proved themselves lovers of God by forsaking and enduring all things for his sake. "It must needs be that offences come, but wo to those by whom they come."

O God! where art thou? and where is the pavilion that covereth thy hiding place? how long shall thy hand be stayed, and thy pure eyes behold from the heavens, the wrongs and sufferings of thy people and of thy servants; and thine ears be penetrated with their cries? How long, O Lord! shall they thus suffer, before thine heart shall be softened towards them, and thy bowels be moved with compassion towards them? O Lord God Almighty, maker of heaven, earth, and seas, and of all things that in them is, and who controleth and subjecteth the devil and the dark and benighted dominions of Sharole. Stretch forth thy hand, let thine eye pierce, let thy pavilion be taken up, let thy hiding place no longer be uncovered, let thine ear be inclined, let thine heart be softened, and thy bowels moved with compassion towards thy people; and let thine anger be kindled against our enemies, and in thy fury let fall the sword of thine indignation, and avenge us of our wrongs. Remember thy suffering saints, O our God! and thy servants will rejoice in thy name forever.

Dearly beloved brethren, we realize that perilous times have come, as have been testified of in ancient days, and we may look with certainty and the most perfect assurance, for the rolling in of all those things which have been spoken of by all the holy prophets: lift up your eyes to the bright luminary of day, and you can say, soon thou shalt veil thy blushing face, for at the behest of HIM who said, "let there be light, and their was light," thou shalt withdraw thy shining. Thou moon, thou dimmer light, and luminary of night, shalt turn to blood. We see that the prophecies concerning the last days are fulfilling, and the time shall soon come when the "Son of man shall descend in the clouds of heaven, in power and great glory."

We do not shrink, nor are our hearts and spirits broken at the grevious yoke which is put upon us. We know that God will have our oppressors in derision, that he will laugh at their calamity, and mock when their fear cometh. We think we should have got out of our prison house, at the time Elder Rigdon got a writ of habeas corpus, had not our own lawyers interpreted the law contrary to what it reads, and against us, which prevented us from introducing our witnesses before the mock court, they have done us much harm from the beginning; they have lately acknowledged that the law was misconstrued, and then tantleized our feelings with it, and have now entirely forsaken us, have forfeited both their oaths, and their bonds, and are coworkers with the mob. From the information we received, the public mind has been for some time turning in our favor, and the majority is now friendly, and the lawyers can no longer browbeat us by

saying, that this or that is a matter of public opinion, for public opinion is not willing to brook all their proceedings, but are beginning to look with feelings of indignation upon our oppressors.—We think that truth, honor, virtue, and innocence will eventually come out triumphant.

We should have taken out a writ of hobeas corpus, and escaped the mob in a summary way, but unfortunately for us, the timber of the wall being very hard, our auger handles gave out which hindred us longer than we expected, we applied to a friend for assistance, and a very slight uncautious act gave rise to suspicion, and before we could fully succeed, our plan was discovered. We should have made our escape, and succeeded admirably well, had it not been for a little imprudence, or over anxiety on the part of our friend.

The Sheriff and Jailor did not blame us for our attempt; it was a fine breach, and cost the county a round sum; public opinion says, we ought to have been permitted to have made our escape, but then the disgrace would have been on us, but now it must come on the State. We know that there connot be any charge sustained against us, and that the conduct of the mob—the murders at Hawn's mill—the exterminating order of Govenor Boggs, and the one sided, rascally proceedings of the Legislature, has damned the state of Missouri to all eternity. Gen. Atchison has proved himself to be as contemptible as any of our enemies. We have tried a long time to get our lawyers to draw us some petitions to the supreme Judges of this state, but they have utterly refused; we have examined the laws, and drawn the petitions ourselves, and have obtained abundance of proof to counteract all the testimony that is against us—so that if the Judges do not grant us our liberty they have got to act contrary to honor, evidence, law or justice, merely to please the mob; but we hope better things, and trust that before many days, God will so order our case, that we shall be set at liberty, and again enjoy the society of the saints. We received some letters from our friends, last evening, one from Emma, one from D. C. Smith and one from Bishop Partridge all breathing a kind and conseling spirit; we had been a long time without information from our friends, and when we read those letters they were refreshing to our souls, as the gentle air and refreshing breeze; but our feelings of joy were mingled with feelings of pain and sorrow on account of the sufferings of the poor and much injured saints, and we need not say unto you that the flood gates of our hearts were open, and our eyes were a fountain of tears. Those who have not been inclosed in the walls of a prison, without cause or provocation, can have but little idea, how sweet the voice of a friend or one token of friendship is, from any source whatever, and awakens and calls into action every sympathetic feeling of the human heart, it brings to review every thing that has passed, it seizes the present with the velocity of lightning, and grasps after the future with fond anticipation; It fills the mind with tenderness and love until all enmity, malice, hatred, past differences, misunderstanding and mismanagements are entirely forgotton or are slain victims at the feet of love. When the heart is sufficiently contrite, then the voice of inspiration steals along and whispers, My son, peace be unto thy soul, thine adversity and thy afflictions shall be but for a moment, and then if thou art faithful and endure; God shall exalt thee on high, thou shalt triumph over all thy foes, thy friends do stand by thee, and shall hail thee again with warm hearts: thou art not yet as Job, thy friends do not contend against thee, neither do they charge thee with transgression, and those who do charge thee with trangression their hope shall be blasted, and their prospects melt away, as the hoar frost melteh before the rays of the raising sun. It likewise informs us that God has set his hand to change the times and the seasons and to blind the minds of the wicked, that they may not understand his marvellous workings, that he may take them in their own craftiness, because their hearts are corrupt and the distress and sorrow which they seek to bring upon the saints, shall return upon them double; and not many years hence, they and their posterity, shall be destroyed from under heaven. Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, for they have not sinned before me saith the Lord, but have done

that which was meet in mine eyes, and which I commanded them, saith the Lord. Those who cry transgression, do it because they are the servants of sin, and are the children of disobedience themselves, and swear falsely against my servants, that they may bring them into bondage and death.—Wo unto them, because they have offended my little ones; they shall be severed from the ordinances of mine house, their basket shall not be full, their houses and their lands shall be empty, and they themselves shall be dispised by those who have flattered them. They shall not have right to the priesthood, nor their posterity after them, from generation to generation; and it would have been better for them that a mill stone had been hung about their necks and they drowned in the depths, of the sea. Wo unto all those who drive, and murder, and testify against my people, saith the Lord of hosts, for they shall not escape the damnation of hell: behold mine eye seeth, and I know all their works, and I have in reserve, a swift judgment in the season thereof, and they shall be rewarded according to their works.

God has said, he would have a tried people, and that he would purify them as gold is purified; now, we think he has chosen his own crucible to try us, and if we should be so happy as to endure and keep the faith it will be a sign to this generation, sufficient to leave them without excuse; and that it will be a trial of our faith equal to that of Abraham or any of the ancients, and that they will not have much cause to boast over us, in the persecutions and trials they endured. After passing through so much suffering and sorow, we trust that before long a ram may be caught in the thicket, so that the sons and daughters of abraham may be relieved from their fears and anxiety, and that their faces may once more be lighted up with joy and salvation, and be enabled to hold out unto everlasting life. Now concerning the places for the location of the saints, we would say that we cannot council you in this thing as well as if we were with you; and as to the things written to you before, we did not consider them binding; we would advise, that while we remain in prison and in bondage, that the affairs of the church be conducted by a general conference of the most faithful and respectable of the authorities of the church, and that the proceedings of the same be forwarded to your humble servants, and if there be any corrections by the word of the Lord they shall be freely transmitted, and we will cheerfully approve of all things which are acceptable to God. If any thing should have been suggested by us or any names mentioned except by commandment or "thus saith the Lord," we do not consider it binding; therefore we shall not feel grieved if you should deem it wisdom to make different arrangements. We would respectfully advise the brethren, to be aware of an aspiring spirit, which has frequently urged men forward to make foul speeches and beget an undue influence in the minds of the saints and bring much sorrow and distress in the church; we would likewise say be aware of pride, for truly hath the wise man said "pride goeth before destruction and an haughty spirit before a fall;" outward appearance is not always a criterion for us to judge our fellow man by, but the lips frequently betray the haughty and overbearing mind. flattery also, is a deadly poison; a frank and open rebuke, provoketh a good man to emulation, and in the hour of trouble he will be your best friend, but rebuke a wicked man and you will soon see manifest, all the corruption of a wicked heart, the poison of aspe is under their tongue, and they cast the saints in prison that their deeds be not reproved. A fanciful, flowery and heated immagination be aware of, for the things of God are of vast importance, and requires time and experience as well as deep and solemn thought to find them out; and if we would bring souls to salvation it requires that our minds should rise to the highest heavens, search into and contemplate the lowest abyss, expand wide as eternity and hold communion with Deity. How much more dignified and noble are the thoughts of God than the vain immaginations of the human heart: how vain and trifling have been our spirits in our conferences and council meetings, as well as in our public and private conversations; too low and condescending, for the dignified characters of the called and chosen of God, who have been set apart in the mind of God

before the foundation of the world, to hold the keys of the mysteries of those things, which have been kept hid for ages and generations, which have been revealed to babes, yea to the weak obscure, and despisable ones of the earth. We would beseech you to bear with the infirmities of the weak, and at the same time exhort one another to a reformation, both teachers and taught, male and female, so that honesty, sobriety, candor, solemnity, plainness, meekness and virtue may characterise us from henceforth; and that we be like little children without malice, guile or hypocracy; and now brethren after your tribulations, if you do these things, and exercise fervant prayer in the sight of God always, he shall give unto you knowledge, by his holy Spirit, yea he shall pour out the Holy Ghost in such copious effusion as have not been since the creation until now; yea, the fulness of that promise which our Fathers have waited for with such anxions exspectation, which was to be revealed in the last days, and held in reserve until a time when nothing shall be withheld, when all the glories of earth and heaven, time and eternity shall be manifest to all those, who have endured valiantly for the gospel of Jesus Christ. If there be bounds set to the heavens, the seas, the dry land, they shall be manifest, as well as the various revolutions of the sun, moon, and planets; and a full development of all the glorious laws by which they are governed shall be revealed in the "dispensation of the fulness of times" according to that which was ordained in the midst of the council of heaven in the presence of the eternal God, before this world was.

Ignorance, bigotry, and superstition are frequently in the way of the prosperity of this church, and are like the torrent of rain rushing down from the mountains, which floods the clear stream with mire and dirt, but when the storm is over and the rain has ceased the mire and dirt are washed away, and the stream again is pure and clear as the fountain, so shall the church appear when ignorance, superstition and bigotry are washed away. What power can stay the heavens, as well might man stretch forth his puny arm to stop the mighty Missouri river in its course, as to hinder the Almighty from pouring down knowledge from heaven upon the hearts of the Latter day saints: what is the Governor with his murderous party, but willows on the shore to stop the waters in their progress? As well might we argue that water is not water, because the mountain torrent sends down mire and riles the crystal stream; or that fire is not fire because it can be quenchable, as to say that our cause is down because renegadoes, liars, priests and murderers, who are alike tenacious of their crafts and creeds have poured down upon us a flood of dirt and mire from their strong holds. No, they may rage, with all the powers of hell and pour forth their wrath, indignation and cruelty like the burning lava of mount Vesuvius, yet, shall Mormonism stand. Truth is Mormonism, and God is its author, by HIM we received our birth, by HIM we were called to a dispensation of his gospel, in the beginning of the fulness of times, it was by him we received the book of Mormon, by him we remain unto this day and shall continue to remain if it be to his glory; we are determined to endure tribulation as good soldiers, unto the end: when you read this, you will learn, that prison walls, iron doors, screaching hinges, guards and jailors have not destroyed our confidence, but we say, and that from experience, that they are calculated in their very nature to make the soul of an honest man, feel stronger than the powers of hell. But we must bring our epistle to a close, and send our respects to fathers, mothers, wives, and children, brothers and sisters, and be assured we hold them in sacred remembrance.

We should be glad to hear from elder Rigdon, George W. Robinson, and elder Cahoon, we remember them and would like to jog their memory a little on the fable of the bear and the two friends, who mutually agreed to stand by each other; we could also mention Uncle John Smith and others; a word of consolation and a blessing would not come amiss from any body, while we are so closely whispered by the bear. Our respects and love to all the virtuous saints. We are, dear brethren, your fellow sufferers and

prisoners of Jesus Christ for the gospel's sake, and for the hope of glory which is in us. Amen

JOSEPH SMITH JR.,
HYRUM SMITH,
LYMAN WIGHT,
CALEB BALDWIN,
ALEXANDER. McRAE.

Philadelphia, Feb. 10th, 1840.

Dear Brother in the Lord;

It is with pleasure that I take my pen in hand to write a few lines to you, to let you know of the prosperity of our Redeemer's kingdom in this City, And if you think proper, it is at your disposal, for an insertion in the Times and Seasons, for the satisfaction of your readers.

I left Quincy, Ill. on the 24 of June, 1839, with a view of resuming my labors in the State of N. J. where I had labored the summer, and winter before; I came by the way of steamboats and railroads, and landed ot the place of destination, in 16 days from the time I left: where I labored, preaching in the towns, and neighborhoods, where I had before preached, till the first of Sept. It was, then thought best by the conference that I should come to this city and proclaim the fulness of the everlasting gospel to the inhabitants of the same. I immediately repared to this place, in order to prosecute my mission. As soon as I had arrived here, I commenced enquiring for a house to preach in, but met with poor success the first two or three days. Indeed, I was ridiculed on almost evry occasion when I enquired for a house. (All of this in consequence of prejudice, and false reports.) But my determination was still the same; and that was to proclaim the truth, to the inhabitants of this city. At length I obtained one of the commissioner's Hall's and published an appointment, in one of the news papers; and a crouded congregation attended the meeting, and I addressed the meeting, with the subject of the first principles of the gospel. I then made other appointments in the same place, and preached some 10, or 12 times; and held one debate with one Dr. Bird, of this city: (a Presbyterian preacher,) which was the means of doing much good.—By this time there was quite an excitement, and the former prejudices of the people seemed to be in part removed. I then thought it best to hire a house by the year to preach in that I might have it under my own control. I did so: and have held 5, or 6 meetings, in it a week, ever since. So like Paul, at Rome, I preach in my own hired house.

The first of Oct. some come forward, and was baptized; I have continued baptizing all that desired to be, ever since: some weeks as many as thirteen of a week. Thus the kingdom of God has rolled forth in this city; and I have baptized, in all 65 decipies; and some 8, or 10 more have made application for baptism. We had a conference here the first of Jan. 1840,

J. Smith, Jr. S. Rigdon, Orson, P. P. Pratt, and many other elders, were present. The minutes of the above, I will send to you as soon as convenient. J. Smith, jr. bore testimony to the coming forth of the book of mormon which was the means of doing much good. * * The Lord has prospered me, and made me to see the fruits of my labors. And I feel myself authorized to say that the work of the Lord is gaining ground, in this city: and I trust that it will still roll on.

Yours respectfully.
BENJAMIN WINCHESTER.

From the Natchez Free Trader—May 8th

DREADFUL VISITATION OF PROVIDENCE.

About 1 o'clock on Thursday, the 7th inst., the attention of the citizens of Natchez was attracted by on unusual and continuous roaring of thunder to the southward, at which point hung masses of black clouds, some of them stationary, and others whirling along with under currents, but all driving a little east of north. As there was evidently much lightning the continual roar of growling thunder, although noticed and spoken of by many, created no particular alarm.

The dinner bells in the large hotels had rung, a little before two o,clock, and most of our citizens were sitting at their tables when, suddenly, the atmosphere was darkened, so as to require the lighting of candles; and in a few moments afterwards, the rain was precipitated in tremendous cataracts rath-

er than drops. In another moment the tornado, in all its wrath, was upon us. The strongest buildings shook as if tossed with an earthquake. The air was black with whirling eddies of house walls, roofs, chimneys, huge timbers torn from distant ruins, all shot through the air as if thrown from a mighty catapult. The atmosphere soon became lighter, and then such an awful scene of ruin as perhaps never before met the eye of man became manifest. The greater part of the ruin was effected in the short space of from three to five minutes, although the heavy sweeping tornado lasted nearly half an hour.—For about five minutes it was more like the explosive force of gunpowder than anything else it could have been compared to. Hundreds of rooms were burst open as sudden as if barrels of gunpowder had been ignited in each.

As far as glasses or the naked eye can reach, the first traces of the tornado are to be seen from the Natchez bluff down the river about ten miles, bearing a considerable west of south. Sweeping across the Natchez island it crossed the point below the plantation of David Barland, Esq., opposite the plantations of P. M. Lapice, Esq., in the parish of Concordia. It then struck the Natchez bluff about a mile and a half below the city, near the mansion called the 'Briers,' which it but slightly injured, but swept the mansion late of Chas. R. Green, Esq., called the 'Bellvou,' and the ancient forest in which it was embosomed into a mass of ruins.

It then struck the city through its whole width of one mile and included the entire river and the village of Vadalia on the Louisiana shore—making the path of the tornado a little more than two miles in width. At the Natchez landing on the river, the ruins of dwellings, stores, steam boats, and flat boats, was almost entire from the Vadalia ferry to the Mississippi Cotton Press. A few torn fragments of dwellings still remain, but they can scarcely be called shelters.

In the upper city, or Natchez on the hill, scarcely a house escaped damage or utter ruin. The Presbyterian and Methodist churches have their towers thrown down, their roofs broken and walls shattered. The Episcopal church is much injured in its roof.—Parker's great Southern Exchange is level with the dust. Great damage has been done to the City Hotel and the Mansion House both being unroofed, and the upper stories broken in. The house of sheriff Izod has not a timber standing, and hundreds of other buildings are in the same condition. The Court House at Vandalia, parish of Concordia, is utterly torn down, also the dwelling houses of Dr. M. Whorter and Messrs. Dunlap and Stacey, Esqrs. The parish jail is partly torn down.

From the ruins of the Steam Boat Hotel, Mr. Alexander, the landlord, his lady and bar-keeper were dug out alive, and also Timothy Flint, the historian and geographer, and his son from Natchitoches, La., besides Dr. Talifero and many others. Mrs. Alexander is considered dangerously injured. Two of her children were killed in her arms. As many as nine dead bodies have been dug out of the S. Boat Hotel.

The number of burials which have taken place to-day is about fifty, and many are still in a very dangerous and dying condition.

As soon as possible we shall publish a list of names of the killed wounded. and those missing whose bodies have not been found.

Meanwhile we beg the indulgence of our kind friends and patrons for a few days in which time we shall be able to get our office in some order. The Free Trader office building has been crushed in and much shattered. We are all in confusion, and surrounded by the destitute, the houseless, the wounded and the dying. Our beautiful city is shattered as if it had been stormed by all the cannon of Austerlitz. Our delightful China trees all torn up. We are peeled and desolute.

The neighbouring planters are generously sending in large gangs of slaves to assist in clearing the streets and digging the dead from the ruins.

The estimate of the number of lives lost, by intelligent men from Natchez, is from 500 to 1000: but it was imposible to assertain the number with any thing like certainty, untill the rubbish was cleared away, which will require several weeks.

It has been assertained that there were 104 flat boats at the landing, only seven of which were saved.

At the principal hotel, the boarders to the number of 60 or 80, were at dinner, and only 7 or 8 have been seen since.

At the Steam Boat Hotel under the hill, about 60 were at dinner—only six have been found alive.

From the Natchez Free Trader, of May 11.

What we wrote on Friday, the day after the calamity, has since proved far to low a computation and far to faint a sketch of the ruin which has befallen our noble spirited, yet devoted city.

The estimate of a little more than a million and a quarter of dollars for the damage done to the buildings merely may be nearly correct for the compact part of the city; but to cover the loss of merchandise, provisions, goods of various kinds and furniture destroyed there should, in the opinion of some of our practical and clear headed men, be at least, four millions more added—making the entire loss of property in the city of Natchez more than FIVE MILLIONS OF DOLLARS.

This estimate, we believe to be strictly within the bounds of moderation. The immence quantity of pork, bacon, butter, lard and vegetables lost at the landing, swept into the deep and oblivious river, would astonish any one not acquainted with the nature of our trade. Many of our large ware houses and

furnishing stores, having lately been crippled and restricted in their operations, the most of the supplies for city, county and the adjacent counties have been derived from the Natchez Landing; these now, with a very few exceptions, are whelmed in the ruins, or lost in the waters.

TIMES AND SEASONS.

NAUVOO, ILL. MAY, 1840.

All communications have, heretofore, been addressed to Commerce, but the name of the post office is now changed to Nauvoo, and George W. Robinson appointed Post Master.

We made proposals in our last number, for publishing a weekly news paper in this place; and in order that it may have a general circulation, we insert it again.

The Weekly is designed to give the general news of the day; to lay before those who should feel disposed to patronize us in this attempt, all the important events that transpire, both at home and abroad, news which will be useful and interesting to all classes of community; of which we are not able to give scarcely a glimpse in our monthly Periodical, as it is not our intention to devote the columns of the Times and Seasons to any thing but the rise, progress, prosperity and persecution of this church throughout all the world, and scriptural points that pertain to the salvation of the human family.

The world at the present time is big with events, and it is highly important that there should be a watchman upon the walls who will stand aloof from the political ranglings and confusion of the world; and support principle instead of party, and have for their motto "the good of the people." Entertaining these views, and influenced wholly by the principles of truth, we are induced to enter upon an undertaking of so great importance; we therefore, make this request, that all those who wish to patronize the "News" will forward us their names immediately, in order that we may be enabled to speedily ascertain whether we shall have a sufficient support to warrant us in the undertaking, as we do not intend to commence until we obtain, at least, 500 responible susbscribers.

☞ We are under the painful necessity of refering *some* of our readers to an article published in the February number, from the High Council, expressing their disapprobation of all persons who have received monies on subscription for the Times and Seasons, and have not paid it over to the place where it was sent. We are compelled to state, at this time, that there are several who have used our money without authority, and who, moreover, do not manifest any particular anxiety to pay it to us after having the use of it for some time; this is therefore, to inform all such persons, that unless the money is forthcoming soon, we shall be under the neccessity of publishing their names in the paper, and also of withholding the papers ordered by said persons. It is with great reluctance that we make this announcement, but our circumstances, and the nature of our business requires it; as it is impossible to sustain the press without means.

We give in this number a few extracts of the dreadful calamity which has lately befallen the city of Natchez, a parallel of which cannot be

found on record. It must be acknowledged by all classes that it is no fiction, but is in truth what it is represented to be, a "dreadful visitation of Providence:" For on examination of the scriptures, we find that these things must come on the earth, and are scarcely "the beginning of sorrow." See Jer. 23:19,20. "Behold a whirlwind of the Lord is gone forth in fury even a grevious whirlwind: It shall fall grevious-ly upon the head of the wicked. The anger of the Lord shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter day ye shall consider it perfectly."

The writer of the account says, "our delightful china trees are torn up. We are peeled and desolate." The prophet has said that it should be so: See Micah 5:14. "And I will pluck up thy groves out of the midst of thee: so will I destroy thy cities." We do not refer to these passages of scripture in order to aggrevate the case of the bereaved; for we consider that it is no small affliction upon those who are deprived of their friends and made desolate by the hand of God being laid heavily upon them in the whirlwind. But as faithful servants of the Lord, we must make a proclamation of those things that we know and most assuredly believe; taking the prophets, apostles, and Jesus himself for our authors concerning the calamity, perplexity, distress and distruction which must inevitably come on the inhabitants of the earth except they repent.

The Son of man is about to make his second advent into the world, to reign a thousand years: in which time satan is to be bound. See Rev. 20:1,2. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon that old serpent, which is the devil and satan, and bound him a thousand years."—

Prior to the eventful day when satan is to be bound, and the Son of man comes to reign on the earth, there are to be "signs in the Sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring: men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the power of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory:" Luke 21:25,26,27. Also, Joel having in view the same thing, says, "And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The Sun shall be turned into darknes, and the moon into blood, before the great and terrible day of the Lord come."—Joel 2:30,31.—Malichi says, "that all the proud, yea, and all they that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts." Paul to the Thessalonians says, "that he (the Lord) shall be revealed from heaven in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

From the foregoing quotations we learn that in the last days, there shall be grevious whirlwinds; and cities shall be destroyed, groves shall be plucked up: and that previous to the second advent of Christ, and the binding of satan: there are to be various signs manifested, which of course must be visible; such as signs in the sun, moon and stars; there is to be distress and perplexity upon the earth, the sea and the waves roaring. Also great wonders in the heavens and in the earth, blood, and fire, &c. and the wicked are to be burned up as stubble; and those that obey not the gospel, are to suffer the vengeance of the Lord when he comes with his mighty angels in flaming fire.

Now we would ask the candid observer, are not these things begining to take place? Is not the earth perplexed? Has not the whirlwinds desolated cities? Has not the destructive element of fire, travelled with unexampled fury, through our flourishing and delightful cities, and left evident marks of indignation? Have not great destructions been caused by the prowling waves "heaving themselves beyond their bounds; the sea and waves roaring?"—Have not signs been manifested in the earth, in the sun and in the stars?—Who could gaze upon the heavens on the night of the 13th of Nov. 1833; and view the awful commotion of the stars, and then say that God has not given a sign that is characterestic of himself?

Now reader, reflect upon these things, and ponder well the paths of your feet, for know assuredly as the Lord lives, that the words of the prophets and of the Savior, have commenced to be fulfilled upon the head of this generation, and will continue until all shall be fulfilled; although the cry of peace, peace, and all is well, may be in every man's mouth, yet "when they shall say, peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."—Ed.

IMPORTANT CHURCH NEWS.

From a communication addressed to us by elder J. Wood, dated Nov. 18th, we learn that a small branch of the church has been organized about nine or ten miles north west of Burlington, Iowa Territory: Its length forbids an entire insertion, we therefore extract the following, in order that elders passing may give them a call. "During my stay here I baptized two; organized a church of about twelve members, ordained a teacher and a deacon, turned much prejudice, convinced some of the truth; and have no doubt, but if a judicious proclaimer of the word would go there, he would be blessed by bringing souls unto Christ."

The following is a short extract of a lengthy letter written by elder Duncan McArthur, dated Bethel, Oxford co. Me. March 25th. After giving an account of his travels, and labors in several counties, he proceeds: "I left Vershire on the 10th of Sept. in company with bro. P. Sessions for this place, arrived here on the 19th, found bro's. York and Carter sick with the fever and ague, unto whom we administered, and commenced laboring in this part of the vineyard of our God; here we labored incessantly until the 4th of Nov. and baptized five. We went into the town of Errol, Coos co. N. H. found a few brethren, preached a number of times in that place, baptized two, organized a branch of the church, ordained a teacher, and returned: then bro. Sessions took bro. York, and went east about fifty miles to the town of Farmington, baptized two, and returned to this place. I travelled South to the city of Portland, held meetings in Saco, Buckston, Scarborough and Remond, returned to this town and baptized two. On the 23rd of Nov. I again fell in company with bro's. York and Sessions, held several meetings in company with them in this vicinity, and on the 14th of January, we all went east as far as Dixfield; tarried there until the 20th: we again separated; they went as far as the town of Solon preaching in the several towns as they passed through the country the people had never heard the gospel in its fulness before; they had calls for preaching on every hand.—I travelled and preached in Welton, Farmington, Strong, Philip and Dixfield, baptized two in Farmington, seven in Dixfield, and returned to this place where I have been laboring ever since. * * Bro's. York and Sessions returned to this place a few days since; they baptized one in Farmington on their return. * * We have succeeded in gathering a few of the scattered Israel from the hedious mountains of the north over which we have to pass in this country. We are all strong in the faith of our Lord and Savior Jesus Christ, knowing that God is with us, waiting with patience for the redemption of Israel and the coming of the Son of man in glory."

Elder Samuel Phelps, writes from Kirtland, Ohio, under date of March 9th, from which we learn that the work of the Lord is still going on in that section of country, a conference was then in session in the town of Nelson, Portage co. some were being baptised, many were believing: a branch of the church was organized in Nelson consisting of thirteen members

It will be recollected that, in the section of country where elder Phelps is laboring, only a few years since, bro's. J. Smith jr. and S. Rigdon were dragged from their beds in the dead hour of night by a ruthless banditti, (in the town of Hyram,) and most unmercifully beaten, tarred and feathered, and left on the ground as dead. The mob had supposed this would put an end to "Mormonism," as they call it, but to the contrary "Mormonism" has spread far and wide; and they now begin to "pant for the word of life," (the gospel:) and we hope that the word of life will continue to be proclaimed in their ears,

until those who have been engaged in dragging inocent men from their peaceful abodes, and mutulating their flesh &c. with intent to kill, will repent before God and "preach him whom they once persecuted," they stand in need of reform, and unless they do repent God will sweep them from the earth, in the day of his power.

The following is a Paragraph taken from a letter written by elder Zechariah Wilson to Josiah Butterfield. "On the 24th of July, I commenced lifting my voice in declaration of the gospel of Jesus Christ in Johnson co. Ill. and in the adjoining countics where I continued until the 5th day of Jan. I preached 66 public sermons, held one debate, organized 2 churches, one on the Ohio river consisting of 18 members, the other in Union co. with 8 members, making 26 in all. I ordained one elder and one teacher: I left the brethren in good faith enjoying the gifts and blessings of the gospel."

The cause of truth is yet spreading in South Carolina, as we learn from a letter written by elder Lysander M. Davis dated Newbery March 30th, I have baptized three since I last wrote, and trust that the good seed is sown in the hearts of many other honest persons. If you have any elders to spare, who will be so faithful as to enable them to preach by the spirit of God, send them here, for they may be very useful in this part of our Lord's vineyard.

Elder Landers writes from Henderson Grove, Knox co. Ill. under date of Feb. 24. A conference was held in that place on the 17th of Feb. and a branch of the church organized consisting of 14 members; during his stay in that place, (which was about four weeks,) seven were baptized, there are great calls for preaching in that section of country.

The following paragraph is from elder George P. Dykes, dated Nauvoo, April 10th.

Having just returned from a short mission in the south part of this state I take this opportunity of informing the saints, through your valuable paper, that I have not been altogether idle this last winter. I left home Dec. 1839 * * pursued my journey till I found br. Moses Morse at Millville, who agreed to go with me, and after a short stay at his home we left for the Grand Chain on the Ohio river; we traveled through 9 co's teaching the people both in public and in private until we came to Union co. where we stoped and preached about a week, baptized two, and then went to Johnson co. where we spent another week in preaching to the people, baptized one and then left and went to Pope co. and began to preach to the people, and continued until the 27th of Feb. when br. Morse left. I still continued preaching to the people untill the 25th of March, in which time I baptized 9, delivered 20 public sermons and spent much of the time in private conversation, as their were many enquiring after truth; the little branch we raised in Pope co. we organized, and ordained one of their members, Joshua Holden, an elder a man of a strong mind and well skilled in the scriptures. The name of the branch is masack.

With respect I subscribe myself yours &c.

G. P. DYKES.

The following is a short extract of a letter written by elder Benjamin Winchester dated Philadelphia, April 20th.

"Since my last letter I have baptized forty persons; the work of God is prospering here: * * A Babbit is here &c.

Since writing the above elder Babbit has baptized fifteen in this city."

Brother H. Kellogg, writes from Kirtland, Ohio under date of April 27th, the follwing is an extract.

Dear brother, the Lord is reviving his work in this place; there is more or less baptised here every week, we have about 125 members in the society here, and more going to be baptised next Thursday. Many of the old inhabitants of this place, have been standing and looking on until they are convinced that this is the work of the Lord, and are willing to embrace it.

He further says: We have had a letter to day from Elder Charles Thompson, he is preaching a little east of Buffalo, N. Y. and has raised up a church in that place of forty members.

It can plainly be discovered from the foregoing extracts, that there never has been a time, in which the cause of

truth spread more rapidly, than at the present; in almost every place where the elders are laboring, they are laboring with good success: they are continually baptising and organizing new branches of the church; and it is one general complaint that they have more calls, than they can possibly fill: the cry is, the harvest is great, more laborers! more laborers! we want help! the people are thirsting for the word of the Lord: The earth is truly in commotion, men's hearts are failing them in consequence of those things that are coming on the earth: God is begining to manifest to the world, not only by his own voice from the heavens, but in the whirlwind, and in the fire, and in the tempest, and in the floods that he *is* a God of revelation, and from the signs of the times, every true believer in the scriptures must acknowledge that the coming of the Lord is nigh at hand. "Watch therefore; for ye know not what hour your Lord doth come."

FROM ENGLAND.

We have received a lengthy letter bearing date Manchester, March 5, from elder Hiram Clark, who went on a mission to England last season. The information he gives us of the spread of truth in the Old world, is cheering indeed. Owing to a press of matter we are not able to insert the letter at full length, but are compelled to make extracts, which we give below.

"Myself, in company with brs. Wright and Mulliner, engaged our passage for Liverpool; we set sail on the 6th Nov., had a very pleasant voyage, and landed at Liverpool the 3rd of Dec., from whence we proceeded to Preston a distance of 30 miles, the brethren here were glad to see us; they had been anxiously expecting the brethren from America, some time. I spent a few weeks in visiting the churches in the neighborhood of Preston; on the 6th of January went to Manchester, where I found a branch of the church of Latter Day Saints, consisting of about 160 members, here I tarried until the 16th of Jan. when I went to Preston, and met in conference, with Elders Taylor, Woodruff and Turley, who had just arrived from America, where it was agreed that Elders Taylor and Fielding should go to Liverpool, Elders Woodruff and Turley to Staffordshire, and that I should return to Manchester and act in concert with br. Clayton.

We continue to have a moderate increase, there has been about 40 added to the church in this place since I came here, also a branch of the church, of 28 members, has been raised up in Stockport, a town of about 60,000 inhabitants, about 6 miles south of Manchester. I have also been at a place called Peorer, about 26 miles southwest of M. baptised several there; about 20 in this place have embraced the truth. Brs. Wright and Mulliner, who went to Scotland in December, are making good progress in that country; they have baptised several there. Since I came to Manchester, the Lord has opened my mouth and loosed my tongue, for which I feel abundantly thankful. I am determined to go forth and preach the gospel, and will not hold my peace until the Lord says enough. I hope you will all pray for us, and remember the widows in Israel: praying that God may bless you, and all saints, and roll on his great work in the midst of the earth —I subscribe myself, as ever, yours affectionately, in the New and everlasting covenant,

HIRAM CLARK.

Extract of a letter from Elder J. Taylor to his wife, dated, Liverpool, March 16, 1840.

As regards the situation of things here they are still progressing: I told you about our coming to Liverpool, the first time I preached, ten came forward, we have been baptising since; last week we baptised nine: we are to baptise tomorrow, how many I know not. The little stone is rolling forth, one of the brethren dreamed he saw two men come to Liverpool, they cast a net into the Sea and pulled it out full of fishes, he was surprised to see them pick the small fish out first and then the large; well if we get all the fish I shall be satisfied. Brother Woodruff has written to the Editors, and another letter has gone from here, so I suppose you will know all things pertaining to the church. Elder Woodruff, has lately left the Potteries where he was and has gone to another neighborhood, and is making Methodist preachers scarce, he baptised 32 persons in one week thirteen of them were Methodist preachers, I re-

ceived a letter from him two days since with this intelligence: he is well.—Elder Clark is preaching and baptising in and about Manchester, the latest account from Elder Turley, he was well, preaching & baptising in the Potteries."

The letter above alluded to, has never come to hand. We have been somewhat disappointed, in not receiving more communications from the elders, while on their way to, and after arriving at England. We hope to have the priviledge hereafter, of laying before our readers, in almost, or quite every number, something from the Twelve and elders laboring in Europe; as the spread of the gospel, in that country is so great, that intelligence from them will be interesting to all.—Ed.

FAREWELL SONG.

BY P. P. PRATT.

Sung at the General Conference of the Latter Day Saints, in the City of New York, as six of their Elders, viz: B. Young, H. C. Kimball, O. Pratt, G. A. Smith, R. Hadlock and P. P. Pratt, were about to sail for Europe. They took passage on board the Ship Patrick Henry, for Liverpool, and sailed on the 7th March, 1840.

—

When shall we all meet again?
When shall we our rest obtain?
When our pilgrimage be o'er,
Parting sighs be known no more,
When Mount Zion we regain,
There may we all meet again.

We to foreign climes repair,
Truth, the message which we bear,
Truth, which Angels oft have borne;
Truth, to comfort those who mourn,
Truth eternal will remain,
On its rock we'll meet again.

Now the bright and morning Star,
Spreads its glorious light afar—
Kindles up the rising dawn,
Of that bright Millenial morn—
When the Saints shall rise and reign,
Then may we all meet again.

When the sons of Israel come,
When they build Jerusalem,—
When the House of God is reared,
And Messiah's way prepared—
When from heaven he comes to reign
In the clouds we'll meet again.

When the earth is cleansed by fire
When the wicked's hopes expire—
When in cold oblivion's shade,
Proud oppressors all are laid—
Long will Zion's Mount remain,
There may we all meet again.

Hymenial.

MARRIED.——At Mount Hope Branch, Adams co. Ill. on the 2d day of April, by Elder Abel Lamb, Mr. S. J. Comfort, to Miss Susan Wimmor both of this place.

In Adams co. on the 13th Inst. by Elder Solomon Hancock, Mr. Benjamin F. Miles to Miss Irena Sumner.

By the same, and at the same time and place, Mr. Noah Miles to Miss Rachael Sumner, all of Adams co.

In Lee co. I. T. on the 10th Inst. by Elder Daniel Cathcart, Mr. Wm. Lewis to Miss Sarah Ann Thorp.

In this place, on the 1st Inst. by Elder E Robinson, Mr.——Norris to Miss Delilah Wiggington.

In Quincy, on the 23rd of Feb. by Elder Isaac Morley, Mr. Israel Barlow to Miss Elizabeth Haven.

In this place on the 9th Inst. by Elder Seymour Brunson, Mr. David B. Smith to Miss Lucinda W. Morgan.

From the two last named couple we acknowledge, with pleasure the receipt of an elegant slice of bride-cake.—In return, we wish them long life, much joy and felicity, peace and plenty.

Obituary.

DIED,—In Quincy, on the 12th of Oct. last, in the 77th year of his age, John Young Sen. an old soldier of the Revolution. He was a firm believer in the everlasting gospel of Jesus Christ, and fell asleep under the influence of that faith that buoyed up his soul, in the pangs of death, to a glorious hope of immortality; fully testifying to all that the religion he enjoyed in life, was able to support him in death: he was driven from Missouri with the Saints in the winter of 1839,

——In Springfield, Sangamon co. Ill. on the 27th of July last, Sally Gorton, aged 22 years.

—— In this place, on the 20th of April John Isham, aged 52 years.

—— In this place, on the 4th of June last, Charlotte Aurila Isham, aged 23